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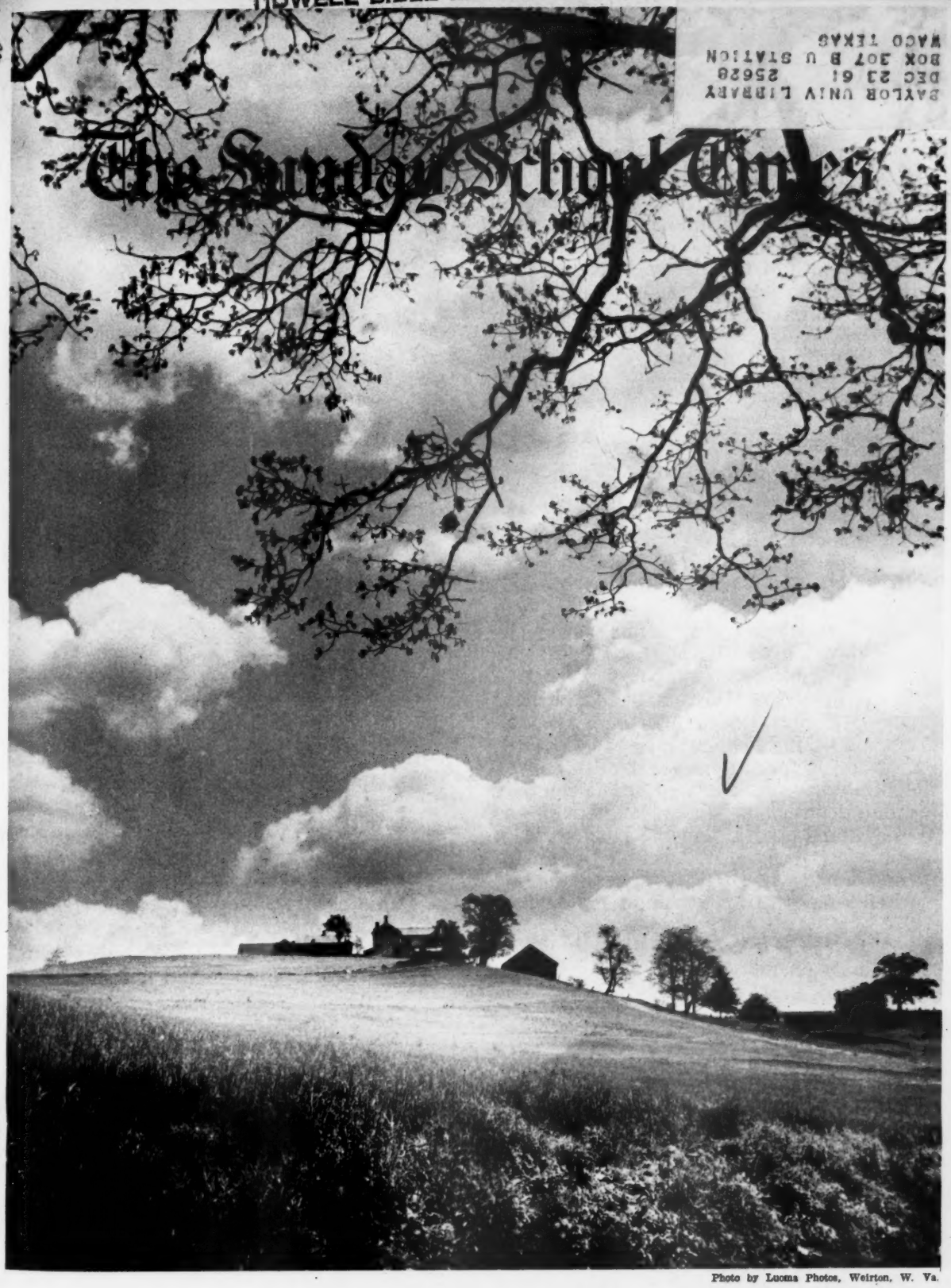

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Autumn Plans Number

September 3, 1960

Volume 102, No. 36

(Lesson for September 18)
Lesson 12.—False Leadership Brings Ruin
Micah 3; 4:1-5

"The Bridegroom Cometh!"

PERHAPS few Christians today realize that, had they been living about the time that this nation was coming into existence, they would scarcely ever have heard a message on the Lord's second coming. Like the virgins in the parable of Matthew 25, the Christian Church was asleep to the great truth of the blessed hope.

How the blessed hope came to be forgotten after the early centuries of persecution had passed and a spiritual slumber began that lasted through the Dark Ages, and how the precious truth and joy of the Lord's return was recovered makes an absorbingly interesting story. It will be told in THE SUNDAY SCHOOL TIMES by Mr. Sumner Osborne, beginning in the October 15 issue and continuing through five or six issues.

MR. OSBORNE is a graduate of Dallas Theological Seminary. For some years he had a Bible teaching ministry on the west coast, then returned to Dallas in charge of their bookstore. Lately he has been teaching in the Brussels Bible Institute of the Belgian Gospel Mission.

In his series of articles entitled **"The Midnight Cry,"** Mr. Osborne will show that the invention of the printing press; the dawning of the Reformation; the translation of the Bible into the language of the common people; the revivals under Whitefield, the Wesleys, and others; and the Holy Spirit's stirring of Christians to search the Scriptures all had their part in awakening the Church anew to Christ's imminent return.

BUT not all of the various phases of the Lord's second coming were fully understood at first as this awakening took place. Further searching of the Scriptures revealed many passages that indicated a difference between the coming of the Lord for His Church, and His coming in power and glory to put down His enemies and to set up His millennial Kingdom. Slowly came a fuller understanding of the truths concerning Israel and the nations, Daniel's seventieth week, and the events described in the Book of Revelation. Tracing these developments, Mr. Osborne paints the full prophetic picture as most premillennial Christians see it today.

Photo by Bridoux

Mr. Sumner Osborne

TODAY, even in some evangelical circles, there is danger of questioning or denying the imminency of the Lord's return and saying with scoffers, "Where is the promise of his coming?" (2 Pet. 3:4.) You will welcome, therefore, not only for yourself, Mr. Osborne's revealing study of the revival of the purifying truth of the Lord's second coming, but you will be glad to have an opportunity to put this series in the hands of friends and loved ones. You may send 22-week short term subscriptions to as many as you wish for only $1.69 each, in the U.S.A. ($1.81 in Canada, in U.S. dollars). Just specify the Osborne Series, to begin October 15.

A Special Offer

You may obtain a copy of "Halley's Bible Handbook," which sells for $3.75, without money cost to you, by sending in three new 22-week subscriptions at a total cost of $5, in the U.S.A. (in Canada $5.35, U.S.A. dollars). These subscriptions will cover the Osborne series if they are so designated and sent immediately. Address all subscriptions to

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The Sunday School Times

September 3, 1960 Volume 102, No. 36

One Secret of Rest

Everyone wants peace of mind. Many do not know how to find it; many are unwilling to pay the price of it when they learn of the way. Only in Christ can true rest of heart be found. He gave that gracious invitation and made that gracious promise: "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). The first step toward rest is to have one's sins forgiven, and this comes from sincere repentance and faith, from the heart, in the atoning work of Christ on the cross. But how to maintain that sense of rest and peace that comes with sins forgiven is something every believer has to learn and appropriate for himself. There are some very important clues to it in Hebrews 3 and 4, where "rest" is mentioned eleven times. We are told to "consider the Apostle and High Priest of our profession, Christ Jesus," and then His faithfulness to God and superiority to Moses are held before us. Then we are warned, "Harden not your hearts," and the writer quotes from Psalm 95:7-11, showing how Israel was kept out of rest by hardness of heart. Though they had proved God and seen His works for forty years, yet He said of them, "They do always err in their heart." The writer of Hebrews goes on to tell us to take heed lest there be in any of us an evil heart of unbelief and urges us to exhort one another, "lest any of you be hardened through the deceitfulness of sin." There is the heart of the matter for believers—hardness of heart and the deceitfulness of sin. Hardening of the heart is something like hardening of the arteries, which slows down all the processes of the body and clouds and distorts the thinking powers. Sin wreaks havoc with rest, and this can happen to a saved person. Hebrews 4 shows that "there remaineth therefore a rest to the people of God," but that it is possible not to enter into it. We are urged to labor, therefore, "to enter into that rest," and our attention is directed to the Word of God and the Throne of Grace as means by which that rest may be maintained. The main emphasis in this passage, however, is on the danger of unbelief and sin. In Psalm 97:10 is an exhortation that quite fits in with this passage: "Ye that love the Lord, hate evil: he preserveth the souls of his saints; he delivereth them out of the hand of the wicked." This hatred should be, not primarily of evil in others, but in ourselves. In the first of Hebrews it is said of Christ, "Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." This is the very One who was touched with the feeling of our infirmities and invites us to "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

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Comfort for Dark Days

"If thou canst believe, all things are possible to him that believeth" (Mark 9:23).

Setting the World on Fire

By Vance Havner

OUR Lord declared in Luke 12:49 that He had come to set the world on fire, "I am come to send fire on the earth; and what will I, if it be already kindled?" Before He started that fire, He must go to the cross, "But I have a baptism to be baptized with; and how am I straitened till it be accomplished!" (v. 50.) He then affirmed that He had not come to send peace but a sword, as Matthew puts it (10:34). In Luke we read, "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: for from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law" (12:51-53).

The cross, the fire, the sword. He endured the cross; He started the fire; He wields the sword. When He said these words, He faced the baptism of blood on Calvary. When He said, "How am I straitened till it be accomplished!" He was under the terrific urge, the divine compulsion, to accomplish His mission in the world. He had not come just to live or to teach, but to die—to give His life a ransom for many—to finish the work God gave Him to do. He was under the constraint of the cross.

Our Lord could have set the world on fire after a fashion without the cross. He could have divided men by the sword without going to Calvary. But He never could have provided redemption "for without shedding of blood there is no remission" (Heb. 9:22). We read that after He had fed the multitude miraculously, they wanted to make Him king. They reasoned that if

He could feed thousands with a few loaves and fishes, He could break the yoke of Roman bondage and lead His people to a Promised Land of peace and prosperity. But the only crown He ever accepted was a crown of thorns. He had a baptism to be baptized with.

After the cross, the fire. The early fathers thought He meant the Holy Spirit. Others say it means the fires of persecution as the verses that follow would indicate. But the persecution and division were consequences of the movement begun by the Holy Spirit, so the early fathers and later expositors like Alexander McLaren could be right. Fire is often a symbol of the Holy Spirit in the Scriptures. At Pentecost He came with cloven tongues like as of fire. The world was set on fire then and all the devices of the Devil have not been able to put out the conflagration.

Then, the sword. Our Lord is the great divider. Several times in the Gospels we read that there was a division of the people on account of Him. He divides families, society, humanity. He that is not with Him is against Him, and he that gathers not with Him scatters abroad. Much of our pleasant talk about unity, peace, and brotherhood ignores Him. The only true unity is in Him by whom all things consist. The only true peace is peace with God and the peace of God, and they are ours only by Jesus Christ who is our peace. All true believers are one brotherhood, for we are all the children of God by faith in the Saviour. But all who are not identified with Him by the cross, the fire, and the sword are without the fold.

The professing church makes poor progress because her members know so little of this blessed truth. They put crosses on buildings and sing about the cross on Sunday but most of them know nothing of the meaning of the cross for Christians. The cross has been preached to unbelievers but the average Christian seems not to have heard of identification with Christ in death and resurrection, although that is exactly what baptism symbolizes. The average church member has the idea that he is through with the cross when he becomes a Christian, whereas he is just beginning. Galatians 2:20 is only a Bible verse to him and nothing more. We have preached the cross to the world, but we have failed to preach it to the church.

We have failed, likewise, with the fire. The church is not setting the world on fire today but Communism is doing it with satanic fire. We have more stage fire and strange fire in the religious world than Spirit fire. We say that we are depending on the Holy Spirit, but actually we are so wired up with our own devices that if the fire does not fall from Heaven, we can turn a switch and produce fire of our own. If there is no sound of a mighty rushing wind, we have the furnace all set to blow hot air instead. God save us from a synthetic Pentecost!

Since we know so little of the cross and the fire, naturally we have little experience of the sword. There are divisions aplenty in the church but they are on account of "them which cause divisions," of whom Paul warned, they are not on account of Him. We are busy crying, "Peace, when there is no peace" (Jer. 6:14), as the Old Testament puts it, "Peace and safety" as the New Testament puts it (1 Thess. 5:3), trying to unify everybody instead of calling men to a loyalty to Christ that divides even families. We would erase all lines of demarcation. The world has become churchy and the church has become worldly. The lines are down and "togetherness" abounds. Our Lord called men to a cross-bearing discipleship that separated them from the world, and they upset that world until Constantine paganized Christianity under the guise of Christianizing paganism.

Today, while the professing church for the most part fails to travel the way of the cross, the fire, and the sword, all kinds of movements use that terminology and technique to advance their own causes. They have stolen our tactics, they have their cross and fire and sword. They emphasize vicarious suffering. They are on fire and separated to a cause with a zeal that defies even death. Mr. Malik of Lebanon said: "I know the Communist leaders . . . They are utterly devoted to their cause. That is not true of most Americans I know. Why do you not press the battle to victory with the weapon God has given you to win, the heritage of the Christian faith?"

But, alas, the professing church is, to use Dr. Phillips description, "so prosperous that it is fat and out of breath, and so organized that it is muscle-bound." Churches are made of people, so this matter faces us individually. What do we know about the cross in our daily experience? The sinner is dead in sin, Christ died for our sins, we are dead to sin. Do we agree to that and reckon ourselves dead unto sin but alive unto God? Do we consent to the death of the old self-life, with all its ambitions and interests? Too many are what they have always been, religious but not righteous, baptized sinners to whom the cross is only a symbol.

But our Lord did not stay on the cross or in the tomb. He arose from the dead and the Spirit of God raised Him. Christians are not only dead to sin but alive by the Spirit. At Pentecost the believers were set aflame. The average Christian is not only ignorant of the meaning of the cross but he has never been set on fire from above. We are not setting the world on fire because we are not on fire ourselves.

Of course, if we do not experience the cross and the fire, we know nothing of the sword. We are diplomats, not soldiers, specializing in how to get along with everything and everybody. It is the age of conformity and regimentation. Public relations is a major item, with the road to success full of glad-handers and experts in doubletalk. It is the era of "Neither, nor" when our Lord made it "Either . . . or."

Yet we have more than we sometimes think who know the flash of the Master's sword. That little woman who slips into church unobserved, who has left at home a godless family and must face its ridicule upon her return—she knows what our Lord meant when He said, "A man's foes shall be they of his own household." That student on a pagan campus whose prayer is that his life may be a challenge instead of a compromise, who will not lower the flag of his faith nor join the wild debauchery in order to be popular—he knows the flash of the Master's sword! That man who works all day in a fog of profanity and blasphemy, who turns down the cocktail glass at the boss's party—he knows! Such people do not believe in "peace at any price." They follow a Lord who said, "I came not to send peace but a sword."

No man can be true to Jesus Christ today and be "one of the crowd." He will be an odd number in the very nature of the case. He will seem angular and a misfit. He will not be brainwashed into conformity. Of course, he will make such minor adaptations as are necessary for the sake of his witness. If our backbones were always rigid and never flexible we should live a very uncomfortable life. On the other hand, the most perfectly adjusted people are in cemeteries!

(*Continued on page 682*)

European Christian Fellowship Tour

THE popularity of Christian Fellowship Tours demands one to Europe for the spring of 1961. An unusually attractive European tour has been arranged, leaving New York on the S.S. *Liberte*, of the French Line, on May 11th and returning to New York on the same ship forty-nine days later. The tour includes visits to England, Belgium, Germany, Switzerland, Austria, Italy, and France. Comprehensive sightseeing tours are included in many historic cities in all of these countries.

The tour party is limited to thirty-two. It is therefore necessary to register early to insure accommodation. An informative, illustrated itinerary is available to those who have interest in this travel vacation of a lifetime. The tour has been arranged through the Travel Bureau of the Philadelphia National Bank. Send your request for the itinerary to the tour director, Harry J. Jaeger, The Sunday School Times Company, 325 North 13th Street, Philadelphia 5, Pa.

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Crisis in Congo

And its effect on missionary work

By R. E. HARLOW

IT WAS Sunday evening, July 17, at Nyankunde, North East Congo. Missionaries of Christian Missions in Many Lands, a missionary arm of the Brethren assemblies, were gathering for their weekly conversational Bible reading.

Just a week ago they had thought they would have to leave Congo. But now it seemed the crisis was over. True, mutiny was spreading in the Congo army. But that was in Leopoldville and Stanleyville.

Then one of the missionaries, Dr. Carpenter, rushed in with the news that the army in Bunia was out of control, only twenty-five miles distant. The missionaries must all leave at once. One was dispatched to notify the other stations. By two a.m. they were all ready to leave—all except Bill Deans and Hugh Bain. These felt led to stay by the stuff.

The little convoy of ten cars had a difficult trip. The worst rains in years had turned the roads into sloughs. Again and again the cars were stuck in the mud.

Still they left none too soon. When morning came, the wild Walesi tribesmen set up roadblocks every few miles. People trying to get through to the border had to pay a ransom. Some were beaten and stripped of everything. One Greek merchant was shot to death.

By night, the missionaries reached a Roman Catholic station. They were kindly received. Next day, they reached Kampala in Uganda and safety.

Why the sudden exit from Congo?

Only two years ago, many missionaries thought the Belgian colonial policy was better than the British or the Portuguese. The Belgians made the people work but paid them for it. Certainly the economic standard was going up. Government-sponsored hospitals brought medical care to the people. Basic education was so widespread that seventy-five per cent of the rising generation would be able to read.

True, there was no provision for higher education. But this did not bother the people. What they wanted —and did not get—was a voice in government. Virtually no provision was made at any level to provide experience in self-rule.

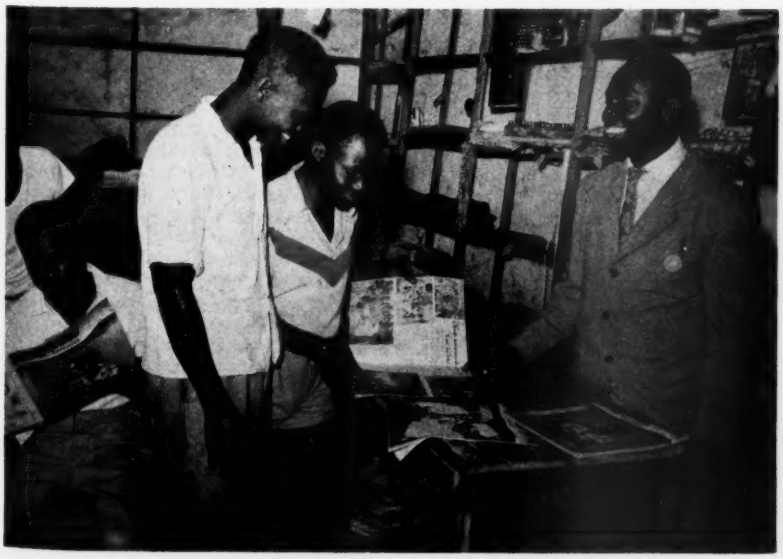
So the riots started. The people were quickly promised local government. This was not enough. A goal of complete independence was set for five years—little enough time for a nation to get familiar with the intricate processes of modern democracy. But five years was much too long for the impatient demagogues who by now had the ear of the tribesmen. More riots and bloodshed forced the Belgians to set the date of independence for June 30, 1960. With poor grace, this was accepted.

So the people were promised independence. "Independence" became a rally cry throughout the country. So little did they understand its meaning that it was slurred down to "dependence." Perhaps there was more truth than poetry in that.

Some expected that on June 30 independence would come floating down from the sky. Others believed that one could go to a bank and write something on a little piece of paper and get all the money he wanted. Was that not the way the white man got all his money? Africans would live in the white men's houses. Sharpies even "sold" the rights of any house to the gullible, just as the Brooklyn Bridge was sold to visitors in New York years ago.

When the big day came, everything went off quietly enough at first. But soon a terrific reaction set in. The politicians' promises boomeranged. The Congolese army was the first to turn against the infant government. Premier Lumumba promised them everything. The hated Belgian officers would be removed. The army's pay was raised. Every man got a promotion. Still the wild orgies continued and spread more widely—shooting, rape, plunder. Only the arrival of United Nations troops brought back order.

People speak of nationalism in Congo, but there is no true national spirit in the country. The only true unity is tribal, and there are dozens of tribes. Every Congolese is intensely loyal to his own tribe and deeply suspicious of



A Christian storekeeper selling magazines of Christian Missions in Many Lands.

Pray for the Congo

IN A letter dated July 29, 1960, Mr. John C. Winston, Director of the Belgian Gospel Mission, Inc., writes from Brussels:

The whole situation in the Congo is creating the deepest disappointment and bitterness in the hearts of the Belgians, who felt that they had done so well in the Congo and had hopes that, in co-operation with the new government, they might be able to go on and complete the work of training, the lack of which is a cause of blame put upon them now. One must remember that the Belgians were in the Congo for a shorter time than the French and English in their colonies.

When one examines the circumstances of the mutiny in the Congolese army, one cannot help but believe that it was carefully planned in advance, and that Lumumba was not in ignorance of it. His violent hostility to the Belgians has done a lot of harm. One cannot understand how he was allowed to take the leading position that he occupies, for he was a small-time common-law criminal, who was in prison for theft and was only released in time to enable him to attend the Round Table Conference last January. Why that was allowed to be is a mystery to many of us. Certainly the world is in a turmoil and we must pray and keep looking up, ever on the watch for our blessed Lord's return.

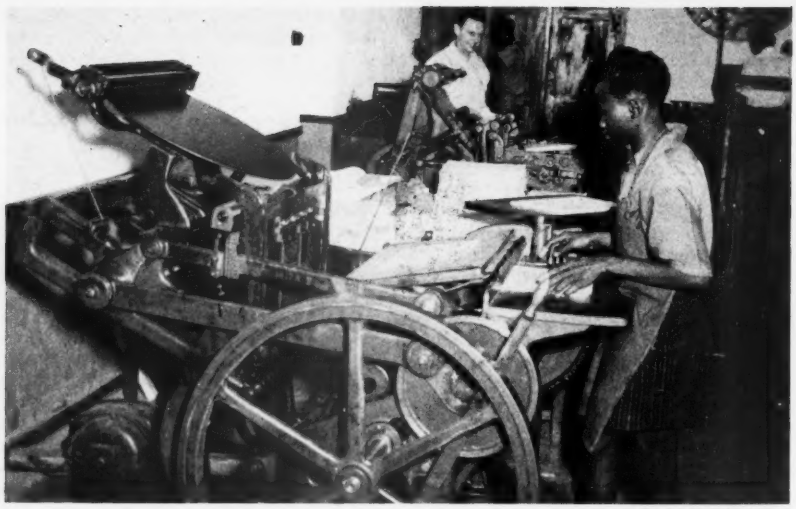


Photo by Hutsy Bunla

Christian pressmen at work on Christian Missions in Many Lands publications.

all others. Imagine Napoleon after conquering Europe withdrawing and telling the people that they were to operate as one big nation called Uropia. Centuries-old, rock-bottom differences would have split the superficial "unity" that had been briefly imposed from above by a hated outside power. Can we expect a better performance when for civilized nations we substitute the wild tribes of Congo?

Many missionaries left Congo when government control broke down. The Congolese churches had a taste of operating without the missionaries. Most of them are now returning. But it must be evident to all that the days of paternalism are over forever. The national churches must stand on their own feet. The old habit of looking to a Great White Father for all decisions, ideas, inspiration, and guidance must go. It will be hard for Africans to face this. It may be still more difficult for the missionaries. But the lesson of July, 1960, is plain and clear. A new day has dawned for Christians and churches in Congo.

A File for the Teacher

Saving teaching aids for later use

By ANNA ENGELHARDT

THE Sunday school lesson was on the theme of the church's world-wide witness for Jesus Christ. The material in the teacher's text seemed adequate. Yet I knew the teen-agers in my class would ask about missions today. I should have up-to-the-minute information on hand for them to peruse during pre-session time so they could report on it during the lesson period. I also wanted an opening illustration that would capture their interest right from the start.

I went to my file of Sunday school materials, and behind a guide marked "Missions," I found just what I needed. There were some pamphlets describing concisely the mission fields which our church helps support. I also found there a church bulletin on the back of which was a story of the heroic missionary who started one of these fields a few hundred years ago. It would make a fine introduction to the subject of missions.

This is only one occasion when I rejoiced in my file of Sunday school materials. Many years of teaching in the intermediate and senior departments of our Sunday school had taught me the value of such a collection. I had learned that it usually was too late to wait until some supplementary information was needed or desired before trying to find it. Often as I prepared a Sunday school lesson, I remembered a magazine article or news item I had read that would have been helpful to the lesson, and wished that I had saved it.

Materials that can be used by Sunday school teachers come from many sources and vary according to the age and interests of the group being guided in learning. Pictures are one type of material that can be used by all teachers in the education program of a church.

Some Sunday schools maintain a picture file that is available to all the teachers. Where the Sunday school does not have such a file, or the teacher prefers to assemble his own materials at home, collecting pictures from church periodicals, secular magazines, calendars, and newspaper supplements will pay dividends in more interesting lessons and time saved in their preparation.

Teachers of pre-school age children will want to cut out and perhaps mount on heavy paper pictures of happy home-and-family situations and children at play with friends or pets. Seasonal scenes of Christmas, Easter, Thanksgiving and nature will be useful to all teachers if only to brighten their classroom or teaching area. Teachers of older children will find it practical to save pictures of events, places, and people of Bible times and later church history, as well as scenes showing the Christian church in action in the world today.

Some churches have weekly programs or bulletins with pictures on the front. Many of these have teaching value and are worth filing for future use. Recently the Primary Department of our Sunday school had a lesson on worship. One of the teachers who saves bulletin-front pictures suitable for her group was able to assemble quickly pictures of all the persons who have a part in the church service.

Articles should have a place in a Sunday school teacher's file. Some interesting ones can be found in the daily newspapers. "Jerusalem, City of the Ages, is 3,000 Years Old" is the caption of an illustrated article I saved from a paper a few years ago. Another article that appeared the day before Christmas last year, presented an outline of the historical and political situation of Palestine at the time of the birth of the Lord Jesus Christ.

I also include in my file unusual personal accounts of answered prayer and other religious experiences. "Your Prayers Are Answered" is the title of one that I saved and have used often. It was written by an Army Air Force chaplain and published in a national magazine. I found that the testimony and experiences of this Christian hero have a special appeal to teen-age boys and girls.

Articles on trends and developments in the category of religion may be kept by teachers of young people and adults. Such material should be in accord with the doctrines or teachings of the church with which the teacher is associated, unless, for the sake of information or discussion, controversial ideas are collected for presentation to these older groups.

Promotional and informative material issued by church boards and institutions is worthwhile for filing with Sunday school materials. Pamphlets and other literature on the need and opportunities for full-time Christian workers can be important to the teacher of teen-agers and young adults. I save newsletters from missionaries and other Christian workers for review and use at an opportune time. Notes on lessons

that required research and on talks or sermons of particular interest also are placed in my file.

Children's and home magazines often carry articles on handcraft projects that can be adapted for use in daily vacation Bible schools or groups like Pioneer Girls or Boys' Brigade, sponsored by the church. An alert teacher will keep these ideas, including any patterns or illustrations, in a folder marked "Handwork" or "Projects." Magazines on religious education will yield articles on teaching, special programs, and successful ideas used by other Sunday schools. The teacher may want to keep in file, for her own personal reference and review, those that she finds apply to her special needs.

I had been collecting material for some time before I made my file. After I had to spend an entire evening looking for a clipping I knew I had saved and which was a good illustration for my next Sunday's lesson, I resolved to keep my lesson material together.

I found just the right box of sturdy cardboard, 12 inches wide, 10 inches high and 8 inches deep. A metal file box about the same size can be bought from stationery or department stores. I used about two dozen file guides with metal tabs in which I inserted typed labels of the subjects I had chosen. Heavy cardboard cut to size will serve as well for guides. Homemade tabs can be attached to these with gummed paper. On the back of each guide I pasted a large manila envelope to hold small clippings.

Subjects that I chose include the Bible, the Christian Church, Life of Jesus, Christian Festivals, Faith, Prayer, Stewardship, and Youth Activities. Subjects will vary according to the interests of the teacher's pupils. I look over the material at intervals and discard dated or worn out articles to allow space for more timely ones.

CHICAGO, ILL.

What Kind of Visual Aid Are You?

Acquiring pleasant teaching habits

By JAMES MUMME,
Missionary to Bolivia

"PREACHER, you're a regular jack-in-the-box up there in the pulpit."

I gulped in astonishment at the little old lady's statement. She had a habit of speaking her mind, but I was unprepared for this. Then she explained that one of my preaching mannerisms was distracting. Whenever I wanted to emphasize something, I would suddenly rise on tiptoe, lean over the pulpit, speak, and then quickly drop back after making my point. I was completely unaware of the habit or its effect.

Public speakers need to carefully consider their mannerisms, gestures, postures, grammar, and facial expressions. It is possible to make an excellent talk completely ineffective by distractive motions or attitudes. Sometimes, as in my case, the speaker is oblivious of his peculiarities. Most veteran speakers have conquered these hindrances through practice, but even experienced speakers occasionally find that they have acquired a new bad habit.

Probably most persons can remember a pastor or a Sunday school teacher who was a pulpit hugger, who just could not separate himself from the speaker's stand to make a helpful gesture or to emphasize a point. Or perhaps it was a Sunday school teacher who continually rolled up and unrolled the teacher's manual until everyone thought he was going to wear it out before one class period was over. Or maybe it was the chairman of the board of deacons who was always pacing the floor, scratching his head, or pounding the table unmercifully. There is no end to the distractive things that a speaker can do.

The effectiveness of a sermon, Sunday school lesson, or devotional message depends much upon the attitude and action of the speaker. I have heard people say, "Billy Graham's messages are nothing out of the ordinary, but the way in which he delivers them is dynamic and sensational." Of course few of us will ever become as expert as Billy Graham, but we all can improve our speaking habits with a little attention and practice.

I enlisted the little old lady to help me. She unmercifully criticized every Sunday morning sermon for several weeks. But it improved my preaching ministry. Perhaps a good friend of yours who is trying to improve his own speech delivery will exchange criticisms with you. Many preachers expect their wives to pick their message and delivery apart during the Sunday dinner, and in this way improve themselves. Some others analyze tape recordings of their messages. Still others pantomime their messages before preaching them.

Many good books on public speaking are available, such as "Basic Principles of Speech," by Sarrett and Foster, (Houghton Mifflin Co., Boston, $5.25) and "American Speech," by Hedde and Brigance (J. B. Lippincott Co., Philadelphia, $3.20). Most preachers have read books like "On the Preparation and Delivery of Sermons," by Broadus (Harper and Brothers, New York, $3.50). They can help you to acquire gestures that are effective in emphasis, description, dramatization of Bible stories, and in leading people in reverent and worshipful attitudes. Your mastering the art of public speaking can mean the difference between your having a very ordinary or an unusually successful ministry.

Of course the ideal is to take a course in speech at some college or evening school. There you will not feel so self-conscious, because everyone else is learning, too. The teacher will seem rough, but remember that an ordinary rock can never become a gemstone without undergoing grinding and polishing. You will prepare and deliver all kinds of speeches. By the end of the course you will probably have developed more self-confidence and learned to speak acceptably in public.

Perhaps there are several in your church and Sunday school who would like to be better speakers. Then form a club. Pattern it after the famous Toastmasters' Club. Meet once or twice a month. Invite special speakers—evangelists, preachers, salesmen, and local politicians to give speeches as models. Let each member prepare and deliver frequent speeches to be scored by the other members. Hold contests among yourselves. Rate one another on progress.

Speaking to people about the Lord and teaching His Word are the most important things we can learn to do. And we should learn to do them well.

SANTA CRUZ, BOLIVIA.

Second Winter Christian Fellowship Cruise to West Indies and South America

SO WELL received was the 1959 Winter Cruise that a second cruise, with some minor port changes, has been arranged for 1961. The cruise will again use the Canadian Pacific's magnificent "Empress of England." Leaving New York on January 30th, the cruise will return to New York seventeen leisurely days later on February 16th.

At six ports there will be comprehensive sightseeing tours: St. Thomas, Virgin Islands; Port-de-France, Martinique; La Guaira, Venezuela; Curacao, Netherlands West Indies; Cartagena, Colombia; Cristobal, Canal Zone; Kingston, Jamaica; Port-au-Prince, Haiti.

Details of the Winter Christian Fellowship Cruise will be given in subsequent issues of THE SUNDAY SCHOOL TIMES. Those interested may obtain a copy of the itinerary by addressing a card to the tour director, Mr. Harry J. Jaeger, The Sunday School Times Company, 325 North 13th Street, Philadelphia 5, Pa.

Inspire me with the knowledge that a man may at times be called to do his duty by doing nothing, to work by keeping still, to serve by waiting.—George Matheson.

Lesson 12
September 18

International Uniform Lesson

FALSE LEADERSHIP BRINGS RUIN

Micah 3; 4:1-5; printed text, 3:1-6a, 9-12

Golden Text.—The ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein.—Hos. 14:9

THE KING JAMES VERSION

Mic. 3:1 And I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel; *Is it* not for you to know judgment?

2 Who hate the good, and love the evil; who pluck off their skin from off them, and their flesh from off their bones;

3 Who also eat the flesh of my people, and flay their skin from off them; and they break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron.

4 Then shall they cry unto the LORD, but he will not hear them: he will even hide his face from them at that time, as they have behaved themselves ill in their doings.

5 Thus saith the LORD concerning the prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him.

6 Therefore night *shall be* unto you, that ye shall not have a vision.

. . . . . .

9 Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity.

10 They build up Zion with blood, and Jerusalem with iniquity.

11 The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the LORD, and say, *Is* not the LORD among us? none evil can come upon us.

12 Therefore shall Zion for your sake be plowed *as* a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.

Lessons based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted by International Council of Religious Education.

The Lesson as a Whole

By C. Ernest Tatham

Approach to the Lesson

MICAH'S brief prophecy of seven chapters falls into three divisions that are all clearly introduced by the call, "Hear." In the first two chapters the command is addressed to "all people" (1:2). In chapters 3 to 5 the heads are summoned (see 3:1), while in the last two, even the very mountains are called upon to give attention (6:2).

This prophet, who was a contemporary of the great Isaiah, and also of Hosea, has a burning reprimand to deliver. Moral corruption on the part of the people in general is denounced in his opening strain. But in our lesson today we listen to his fearless exposé of the official leadership of these people. It is bad enough when the rank and file plunge on in their ignorant opposition to the will of God, but it is very much worse when their leaders remove every possible check on corruption and encourage them in such a course in the name of religion. Hence, the sternness of the first "Hear," addressed to the people in general, gives way to the much sterner "Hear" now directed to the political and religious officials.

It is serious business to be a Sunday school teacher. If our lives are wrong, then the lives of our class will probably be wrong. If our teaching is defective, then our pupils will be misdirected in both their convictions and their conduct. On the other hand, if we are purveying and practicing the truth of God, what inestimable streams of blessing are flowing out from this God-given ministry!

Verse by Verse

Micah 3:1.—*"And I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel; Is it not for you to know judgment?"* The heads addressed here are the responsible political leaders of the professing people of God. They, above all others, should have known and practiced what is just. They have been given their positions for that very purpose.

Verse 2.—*"Who hate the good, and love the evil; who pluck off their skin from off them, and their flesh from off their bones."* We have all heard of people being "skinned" in business. These people were being more than skinned. Their very flesh was being torn from them—in a metaphorical sense, of course. Their leaders, whose sharp practices were completely divorced from any right ethics, were taking every advantage of them, consuming them completely.

Verse 3.—*"Who also . . . break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron."* This imagery belongs to cannibalism. Their tyrannical overlords were like men who were destroying them in order to gratify their own corrupt appetites.

Verse 4.—*"Then shall they cry unto the Lord, but he will not hear them: he will even hide his face from them at that time, as they have behaved themselves ill in their doings."* The prophet here projects himself into the mysterious future, and visualizes a calamitous picture. These very tyrants would then find themselves facing a desperate situation: inescapable retribution. Then they would call upon God for mercy, but inasmuch as they had utterly rejected Him, He would now reject them. Their cry would go unanswered.

Verse 5.—*"Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him."* Micah now turns to the religious leaders—the prophets. These are even more responsible than the first class, for they professed to know the mind of God, and to declare His will. But their conduct was so wretched that the rank and file were completely stumbled. These backslidden prophets were interested in one thing only: money. Their pronouncements all bore a price tag!

Verse 6.—*"Therefore night shall be unto you, that ye shall not have a vision."* What a plight for men who profess to utter the very oracles of God! They have no message. Their power has been cut off. They had misguided others for hire. Now they are themselves left to their own delusions. They are completely in the dark.

Verse 9.—*"Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity."* The prophet here turns again to the political and social leaders. These men who should be models of good behavior are actually guilty of the perversion of even the common standards of right and decency.

Verse 10.—*"They build up Zion with blood, and Jerusalem with iniquity."* Building up Zion with blood may not mean the carnage of actual warfare but rather the oppressing of the common people so that their expenditure

of labor was almost the giving up of life itself (see Jer. 22:13).

Verse 11.—*"The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us."* This is the summary of the most incriminating evidence. All leadership—secular or religious—is shot through with the cancer of covetousness and greed. And if this were not sufficient, these pretenders have the effrontery blandly to declare that the Lord is among them, and hence they are immune from all adversity!

Verse 12.—*"Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest."* Because of this haughty complacency, plus their corrupt conduct, their proud capital faced complete destruction. The enemy would level it.

We learn from Jeremiah 26:17-19 that this salty warning was delivered by Micah during the reign of Hezekiah and that the king and his court received it as from God. True repentance followed, and the Lord consequently spared the city.

The Heart of the Lesson

In every movement or organization, its achievements reflect its leadership. If these achievements are effective, then the leadership is a creditable one; otherwise, it is of poor quality, and calls for replacement.

In Micah's day both the secular and the religious officials had so divorced righteous principles from their professed ethics that God had been compelled to withdraw from them and to leave them to wallow in their own follies.

All this has a bearing on present-day conditions, both in the world and in the church. Sound, sane, and spiritual leadership is the great need of the hour. Everywhere there is confusion and bewilderment. The authoritative voice of the prophet is called for as never before. What the Spirit is saying to the churches demands an attentive hearing and an obedient will.

God is not indifferent today any more than He was indifferent in Micah's day, though His silence might seem to suggest this. He has the solution, and He longs to declare it. But the trouble is that few care to listen. The hearing ear is rare. Many preachers, unwilling to jeopardize their popularity with their congregations, find it easier to preach "smooth things" (Isa. 30:10). This attitude may easily reflect an inborn timidity. They cannot face the possible charge of "crank," or "narrow." They find that their presentation of harmless platitudes involves neither risks to themselves nor rents among their followers!

The true prophet, however, is one who demonstrates that "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (2 Tim. 1:7). He is in touch with the God of not only yesterday but also of today. He has a vision. He has a burden. He has "a word in season" (Isa. 50:4). And he speaks forth uncompromisingly, and some listen and act.

This is the true leadership that leads *from* ruin *to* victory.

Last Week's Lesson

11. September 11.—Isaiah's Vision of the Future. Isaiah 2:1-4; 9:2-7; 11:1-9

Next Week's Lesson

13. September 25.—Micah's View of True Religion. .....Micah 6:1-8

Outline of the Lesson

1. The corruption of the official leaders (Mic. 3:1-3, 5, 9, 10, 11)
2. The condemnation of these leaders (3:1, 4, 6, 7, 12)
3. The consummation of prophetic blessing (4:1-5)

Topics for Development

The Requirements of True Spiritual Leadership. Jesus Christ is Lord—and that by God's decree (Acts 2:36). All power in Heaven and on earth has been given unto Him. This is unqualified universal authority.

But how did He attain it?

The answer to this question will help us resolve the one relating to all leadership. The answer is profoundly simple: it lies in obedience and lowly service. This is what He both taught and practiced. One of His oft-repeated statements declared that whosoever "exalteth himself shall be abased; and he that humbleth himself shall be exalted" (Luke 18:14). Another favorite saying was, "Whosoever will be great among you, let him be your minister [or servant]" (Matt. 20:26). Jesus Himself was the perfect example of this.

Can you think of some concrete instances of this that occurred during His life's ministry? An example is the story of the feet washing.

How is the Cross the supreme example of this principle?

The sun is the great lord of the day, as the moon is queen of the night. Their authority is exercised in *service*. They reign by serving. Therefore, even nature itself demonstrates this basic law.

All God's generals began as privates! If I would attain rulership then I must first learn to obey and serve.

Practical Applications

When our Lord wanted to prepare true leaders to proclaim the message of Christianity, He carefully chose twelve men from the great mass of His followers. These twelve were to be first "with him" and then go out *for* Him (see Mark 3:13, 14). Their communion would necessarily precede their commission.

At a later day, Paul, the great missionary apostle, followed the same pattern. He selected a Silas (Acts 15:40), a Timothy (16:1-3), and finally a team of men (see 20:4), and these served an apprenticeship relation in Gospel service. Not only did they receive the teaching, but they practiced it. They obeyed before they commanded!

Then, before laying down his sword at the conclusion of a long and valiant warfare, the same veteran apostle spelled out the divine method of producing leaders who would carry on the good fight of faith. "The things that thou hast heard of me," he wrote, "The same commit thou to faithful men, who shall be able to teach others also" (2 Tim. 2:2).

Let me ask myself, Am I prepared to submit my will to all the known will of God? Am I prepared to crucify all self-esteem? Am I ready to abandon all personal selfish ambition? If the answer is an honest "Yes," then my Lord may give me a piece of service that will eventually produce far-reaching and influential results. But I must not despise what may appear to be inconsequential.

Some of the Levites of ancient Israel had to carry through the wilderness mere cords and pins that were part of the Tabernacle equipment. But this service was not small and trifling because it was for the glory of the great Lord God. And again, these servants thus became the real rulers.

Does this not have a voice for me today?

Golden Text

Hosea 14:9.—*"The ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein."* The just here are the justified ones—the true children of God. They recognize these right ways of the Lord and rejoice to walk in them from day to day. The walk involves "the common round, the daily task"; in other words, the routine of living. But it is right here that the unconverted stumble and fall.

WEST PALM BEACH, FLA.

Questions for Teacher and Class

By C. Ernest Tatham

WHAT were the three classes of leaders condemned by Micah?

2. What was the common basic motive of their perversion?

3. What was the judgment pronounced against the corrupt princes? (Mic. 3:4.)

4. What was the judgment pronounced against the corrupt prophets?

5. Despite their dark practices what were these men professing?

6. Why are religious leaders especially responsible?

7. What is the great need of the present hour?

8. When will the nations convert their military equipment into agricultural implements?

9. Who will teach righteousness in that coming day?

10. What are the fundamental requirements for spiritual leadership today?

(Answers on page 680)

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From the Platform

By Joseph Edwin Harris

SUGGESTED HYMNS

"Dear Lord and Father"
"Trust and Obey"
"I've Wandered Far Away"

A Prayer Before the Lesson.—Most holy and merciful Father, whose eyes cannot endure to see our wickedness, turn not from us, though we are sinners, but look upon Thy dear Son and His great sacrifice for us, and for His sake receive us with mercy. We ask Thy pardon, but more than that we ask power to break with every evil way. Free us from the chains of our sins and make us Thy loving children delighting to please Thee in everything. Bless this lesson to us and by it warn us of the deceitfulness of sin. May we daily hide Thy Word in our hearts that we might not sin against Thee. Have mercy on sick and sad people, helping them as Thou seest best. Bless the outgoing of the Gospel throughout the nations in our time and bring us to the day when all shall bow to Christ. Give true repentance to all who defy Thee and serve the hosts of darkness and raise up godly leaders for our time in this and every land. Multiply good Christian homes everywhere and bless our own families, our church, and Sunday school to winning many to Thyself in our community. We ask these favors in Christ's name. Amen.

After the Lesson.—Some people mistakenly suppose God is for them when He is not. Leaders of Judah in Micah's day were lovers of money. Judges took bribes and both priests and prophets

GOD WILL SAVE US
FROM
NOT IN **OUR SINS**

likewise were out to make a "good thing" out of their positions at the cost of the common people. "Yet will they lean upon the Lord," Micah says of these sinners, "And say, Is not the Lord among us? none evil can come upon us" (Mic. 3:11). But evil did come at last. Babylon everthrew their nation and deported their people.

We, too, can count on God and His help mistakenly. The German Kaiser used the words, "God with us," as a watchword in the First World War, but as it turned out, God was not with him to give him victory. God is not for us while we cling to sin. God is always on the side of right, but we are not always there. Nor will God be for us while we slight His Son. Christ is the Saviour of sinners. Only through Him can we get right with God. We all need God, need Him every moment, and we can all have God for us and with us, but only on His terms. Those terms are that we repentantly forsake our sins and believingly trust ourselves to Jesus Christ to follow and obey Him. Then, and only then can we joyfully say with Paul, "If God be for us, who can be against us? (Rom. 8: 31.)

CALGARY, ALTA, CAN.

Please pray for the contributors and staff of The Sunday School Times, and for God's blessing on its contents.

The Busy Men's Corner

By Tom M. Olson

"Hear, I pray you . . . Is it not for you to know judgment?" (Mic. 3:1.)—We know very little regarding the person of Micah, but everything we do know is to his honor. His name carries a challenge, for it means, "Who is like the Lord?" It recalled the name of his great predecessor, Micaiah, and his lone stand against the 400 prophets of Ahab (1 Kings 22:8).

He was born in the village Moresheth, in the foothills of Judah, facing Gath. He was what the city dwellers would call a rustic. He knew by experience what the poor country people were enduring at the hands of the unjust heads of Jacob. He was a contemporary of Isaiah and Hosea.

Justice was the special forte, or chosen calling of the heads of Jacob and of the princes of Israel. Hence there was no excuse for their illegal actions. They should have known the punishment due to transgressors of the law—including themselves.

It recalls the language of Romans 2:1—"Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things."

It is bad enough for anyone to lead the people of God astray; but for their leaders who are responsible to guard, feed, and encourage them to do it, it is calamitous! The Lord definitely said, "For the leaders of this people cause them to err" (Isa. 9:16). And it is true in a large measure today.

Not all leaders would bluntly say as Pope Leo X is reported to have said to the princes of the church in his day: "What a profitable thing this myth about Jesus Christ has been to us!" But they do say harsh things about His virgin birth, His miracles, His vicarious death, and physical resurrection!

"Who also eat the flesh of my people . . ." (Mic. 3:3).—"First they flay, i.e., take away their outer goods; then they break their bones in pieces, the most solid parts, on which the whole frame of their body depends, to get at the very marrow of their life, and so feed themselves upon them. And not unlike, though still more fearfully, do they sin, who first remove the skin, as it were, or outward tender fences of God's graces (such as is modesty, in regard to inward purity; outward demeanor, or inward virtue; outward forms of inward devotion) and so break the strong bones of the sterner virtues, which hold the whole soul together; and with them the whole flesh, or softer graces, becomes one shapeless mass, shred to pieces and consumed" (E. B. Pusey).

Instead of being shepherds, they act like butchers!

"Then shall they cry . . . but he will not hear them . . ." (Mic. 3:4).—Judgments, afflictions, oppressions, pressures of some kind shall overtake them, causing them to cry to the Lord; but He will not hear them for their cry is simply for relief, not the confession of guilt. They did not hear the cries of their subjects in their distresses, now they shall learn what it is to cry and not be heard (cf. Prov. 1:25-32).

". . . the prophets . . . bite with their teeth, and cry, Peace . . ." (Mic. 3:5).—As long as the people fed the prophets, they would prophesy, "Peace"; but when the people withheld their gifts, the prophets would predict war and calamity.

"The prophets were not prophesying, they were divining. The Hebrew word here translated 'divining' is one that indicates the activity which God had forbidden, that of sorcery and witchcraft. He thus employed a word that showed how deep their sin was. They divined for money" (G. C. Morgan).

A glance at the weekly church notice column in a newspaper will reveal the sad fact that sorcery and witchcraft are still with us on a comparatively large scale.

"The heads . . . the priests . . . and the prophets . . . say, Is not the Lord among us?" (Mic. 3:11.)—Here are the three classes of leaders: the "heads" or the princes are the civil authorities; the "priests" are the spiritual authorities; and the "prophets," the moral authorities. They were all abusing their authority, yet claiming the presence of the Lord with them. And they were seeking to assure themselves that no evil would befall them. Subsequent history proved they were false.

Micah was among them as one "full of power by the spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin" (v. 8). In this he was a type of the Lord Jesus in whom dwelt all the fullness of the Spirit of God (cf. John 3:34; Col. 2:9). Even if false leadership brings ruin, as it did and as it will do again, the remnant can always look to the Spirit-filled Lord Jesus Christ.

WAWONA, CALIF.

Say, Fellows,—

Wade C. Smith's Boys' Class

SAY, fellows, one of the biggest questions the world faces today is that of war or peace; swords or plowshares; spears or pruning hooks (Mic. 4:3). Those are Bible terms. To fit the present situation we might state it: The atom bomb in a "World War III" or the harnessed atom for industry and health; world destruction or world peace and prosperity.

The heads of governments and the leading statesmen of the world are struggling with this question, and unless they change their way of thinking they will never settle it. There is only one way to think and plan and counsel effectively. It is the way that God would point out, if He were given an opportunity to do so. But so far as I have been able to discover, since World War I, no meeting or conference of national leaders in the attempt to reach terms of agreement has sought the wisdom of Almighty God. They have depended entirely upon human strategy and devices and have left God out—the only One who has the answer to their problem. They have failed every time, and each successive failure leaves them further from the solution.

Would to God that the United States of America, a supposedly Christian nation, could have the vision and the courage to assert dependence upon the wisdom of God and lead the nations of the earth in seeking it!

Listen, young fellow, I'm going to make a statement right here which may be hard to believe, but it cannot be successfully denied. A teen-age boy, if he is a Christian, on his knees, praying with faith, can accomplish more good for this old staggering world than the UN, the Security Council, summit meetings, and all other international huddles put together *without prayer!* For this simple reason, when you pray in faith you bring God into the transaction, with all His wisdom and infinite power; and when you bring God in you do a mighty thing, for He is the One who *created the atom!*

For many centuries Jesus Christ has been saying through His Word, "I am the way, the truth, and the life," but the silly old world seemingly cannot grasp it, and continues to go stumbling along. The world is made up of nations, and nations are made up of individuals. Through all the ages, God has graciously chosen to settle the problems of the nations through individuals who seek His way and yield themselves to His guidance. How patient He has been—and still is! But doubtless there will come an end to God's patience sooner or later. He has clearly warned, "My spirit shall not always strive with man" (Gen. 6:3). One day He will step in with some great cataclysm and settle matters for all time and eternity.

God has shown in His Word that He wants to bring peace through His servants who trust Him. "I will give them one heart [listen UN!], and one way, that they may fear me for ever, for the good of them, and of their children after them" (Jer. 32:39). "A new heart also will I give you, and a new spirit will I put within you" (Ezek. 36:26). "The meek will he guide in judgment: and the meek will he teach his way" (Psa. 25:9). "To keep the unity of the Spirit in the bond of peace" (Eph. 4:3).

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2:14).

"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

Fellows, you cannot control Khrushchev and you cannot stem the tide of Communism; but on your knees you can bring God into the situation, and He holds the universe in His omnipotent hand.

The Illustration Round Table

Rules for submitting illustrations for this department may be had upon request from the Editors, The Sunday School Times, 325 N. 13th St., Philadelphia 5.

A list of the lessons for the year 1961 may be had for 20 cents a copy, or $2 a dozen, postpaid, from the same address.

Diminishing Returns.—*The ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein* (Hos. 14:9, Golden Text). A baker living in a village not far from Quebec bought his butter from a neighboring farmer. One day he became suspicious that the butter was not of the same weight, and therefore decided to satisfy himself about it. For several days he weighed the butter, and then found that the rolls of butter that the farmer brought were diminishing in weight. This so angered him that he had the farmer arrested. "I assume you have weights," said the judge. "No, sir," replied the farmer. "How then do you manage to weigh the butter that you sell?" "That's easily explained, Your Honor," said the farmer. "When the baker began buying his butter from me, I thought I'd get my bread from him, and it's the one-pound loaf I've been using as a weight for the butter I sell. If the weight of the butter is wrong, he has himself to blame."—*From Sunday School Chronicle. Sent by M. Irene Jury, Glendale, Calif.*

More Profit in Death.—*Who hate the good, and love the evil; who pluck off their skin from off them, and their flesh from off their bones* (Mic. 3:2). When Harold van den Berg recently visited the village of Katia, Ivory Coast, he found that an old man who had regularly attended Gospel meetings there was very sick. When he visited this man he found him painted with white stripes and was told it was the head sorcerer's "medicine." Since the man was very ill, van den Berg offered to take him to the nearest French doctor. He was told that the sorcerer would have to give his permission before the patient could be taken. The next day the sorcerer came to van den Berg to explain that the man did not want to go to the doctor "because he was already too old." Van den Berg had good reason to suspect that the man was dissuaded by the sorcerer because, if he died, the funeral would be large and the sorcerers would gain much from his burial rites. His death would be a much more profitable event to them than his recovery!—*From the Conservative Baptist. Sent by Albert Mygatt, Blue Springs, Nebr.*

Economic Cannibals.—*Who also eat the flesh of my people, and flay their skin from off them; and they break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron* (Mic. 3:3). My Zulu houseboy in South Africa had stopped digging in the garden to gaze at an Indian merchant who was passing on the roadway. "You seem interested, Paul," I said, as I appeared on the scene. "Are your people fond of the Indians?" "Qa!" (a very emphatic negative) replied he. "Why so, Paul?" I inquired in surprise at the vigor of the repudiation. "Ba ahla abantu!" ("They *devour* the natives!") was his reply, (happily intended in the economic, not in a cannibal sense).—*Sent by William Ewen, Edinburgh, Scotland.*

Juvenile Arithmetic.—*They have behaved themselves ill in their doings* (Mic. 3:4). A Springfield neighbor was drawn to his door one day by the crying of children. He saw Lincoln passing by with his two sons, both crying. "What is the matter with the boys?" asked the solicitous neighbor. "Just what is the matter with the whole world!" answered Lincoln. "I have three walnuts—and each boy wants two." Greed, covetousness, desire for power, heaping up of riches, and the eternal hue and cry for more in wages, money, and things is what is ruining the world today. Nations want more authority; the rich want more, and the poor want more of this world's goods. —*From The Expositor. Sent by J. A. Clark, Southport, Eng.*

Innocent Imitation.—*The prophets that make my people err* (Mic. 3:5). Miss Rae Smith, a missionary in New Guinea, writes: "One day I had written a copy of the capital letters of the alphabet in the writing book of one of the boys and found that I had made a mistake in writing one of the letters. Not having an eraser at hand I drew a line through the letter and rewrote

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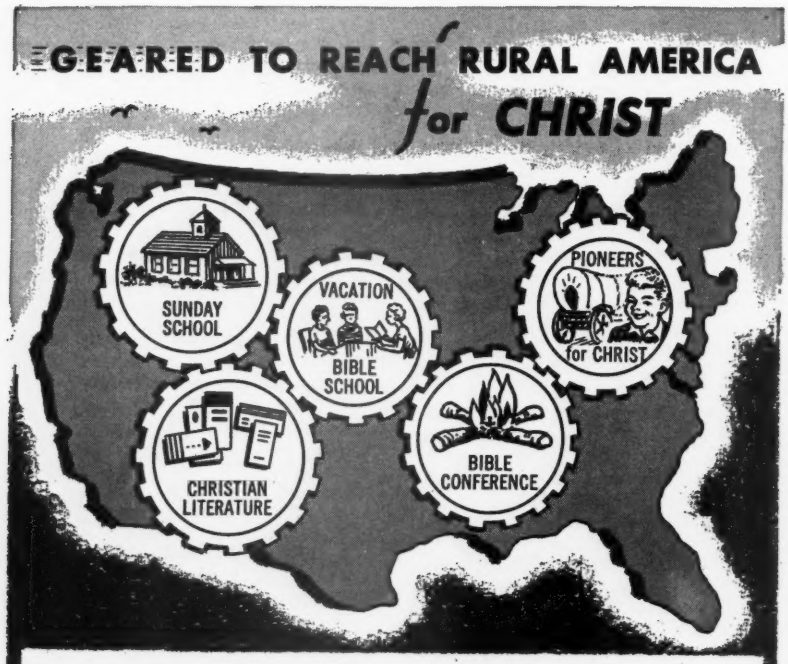

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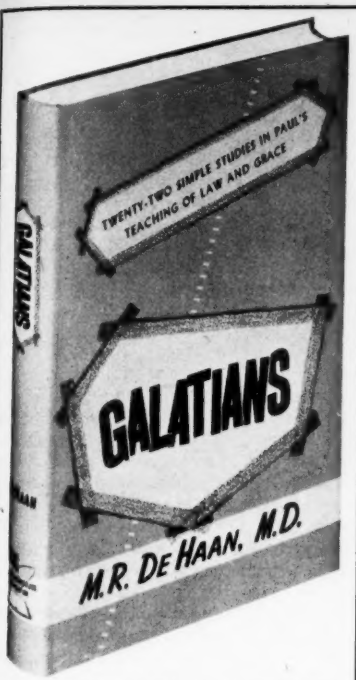
it correctly beside the one with the mistake. I told him that he must try to copy as well as he could what I had written for him. When he handed his book to me at the end of the lesson, I saw that he had copied everything—even the mistake with the line through it. At the time we had a good laugh over it, but what a lesson this incident taught me as I realized once again that the only Christian way of life these people see is that lived by their missionaries. I wondered how many mistakes in my life these people are copying.—*From Not in Vain. Sent by Elisabeth Edmunds, Hailsham, Sussex, Eng.*

Into the Dark.—*Therefore night shall be unto you, that ye shall not have a vision* (Mic. 3:6). No one in the monastery had any assurance of Heaven for my anguished soul. The days were turned into black nights. No music could delight my ears. No beauty could attract my eyes. Life was just "a shadow of death." While my spirit and my mind were in such a state, one day we were all called to repeat prayers at the bedside of an elderly dying priest. As we were having a ceremony to help that priest with prayers, we all noticed that he was trying to say something, but we could not understand the words. The Superior went closer to him, asking, "Father, do you need any special prayer?" That elderly priest, who was very faithful, a devoted religious man, admired by everybody, answered with a terrible cry, his eyes bulging out and his tongue in a terrible condition. These were his last words: "Get away! All of you, get away! I am going to jump into the dark!" We left that dead body and all marched to our cells in silence, on the way just whispering to one another. We were commenting as we went through those quiet passageways that if the end of a religious life is to jump into the dark, what is the use of practicing all the penances and remaining in the monastery? That was our question, and the view of our souls in distress.—*From Walter M. Montaño, in the Sunday School Times. Sent by Albert Mygatt, Blue Springs, Nebr. Prize illustration.*

A Good Measure.—*The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us* (Mic. 3:11). A woman called an evangelical minister on the telephone recently, and asked, "Sir, do you have a prayer meeting in your church?" "We had one until a few weeks ago," replied the minister, "but only three or four people came, so I closed it, but why do you ask?" "Because I'm looking for a real church," said the woman. "The one I belong to now has many prominent people in it; they speak as if they serve God; but the way they live puzzles and confuses me. You see I'm just a new Christian and a stranger in this land, and I'm afraid of getting away from



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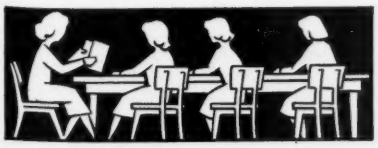
God. I want to find a church, sir, where godly people hold office, but I guess I'll have to keep on searching for one. I want one that has a real prayer meeting."—*Told by the minister. Sent by Mrs. J. Shields, Scarborough, Ont., Can.*



My Class of Girls

By Vivian D. Gunderson

TODAY we will learn Hebrews 1:8. Last Sunday we read from Isaiah about the glorious time when the Son of God shall reign over the earth in righteousness.

This morning we will read more about it from the Book of Micah, but before Micah described that glorious time, he foretold God's judgments on Israel, which must come first.

Read Micah 1:1 and Isaiah 1:1. From these verses we learn that Micah prophesied at the same time as Isaiah, though Micah started later. Isaiah began in the lifetime of King Uzziah, whereas Micah started when Uzziah's son Jotham was king.

The first three chapters of Micah prophesy punishment on Israel and Judah for their sins. Read Micah 2:6. Here we find ungodly men, instead of repenting of their sins at the prophet's preaching, try to silence him! But read the next verse. The inspired words of Micah did do good to those who walked uprightly.

Turn next to Jeremiah 26:17-19. Here we learn that King Hezekiah was one of the upright men who was blessed through the ministry of Micah. Instead of putting him to death for prophesying the destruction of Jerusalem, Hezekiah and the leaders of Judah acknowledged their national sins and besought the Lord for deliverance. You remember how the Lord heard and answered by smiting the great Assyrian army with a pestilence at the very gates of Jerusalem, so that they fled in dismay! Thus God delivered little Judah, routing the Assyrians before whom many larger and stronger nations had fallen.

Today we are to read Micah 3. This chapter is addressed to the leaders of Israel. This address was very likely delivered during the days of wicked King Ahaz, who reigned between King Jotham and good King Hezekiah.

At any rate it was written when the leaders of the country were evil, which was always true in the northern kingdom of Israel. Micah accuses them of hating good and loving evil, and of cruelly oppressing those over whom they ruled, instead of governing in righteousness. See in verses 4, 6, and 7 how severely these leaders are to be punished: the Lord will not hear them when they call on Him in trouble, and they will dwell in darkness.

Note the courage of Micah in verse 8. He was fearless because he was filled with the Holy Spirit!

In verse 11 he says that the leaders, including the priests, who were spiritual leaders, were all after money. Although they were working for money, not for the Lord, they claimed that He would protect them. This was false assurance.

See how definitely Micah foretold the destruction of Jerusalem in verse 12. At that time it seemed very unlikely that this prophecy would be fulfilled, but it was fulfilled many times.

The wicked princes of Israel brought about the ruin of their country. Wicked leaders still cause untold harm. What kind of leaders are we following? You and I have the privilege of choosing whom we follow. Sometimes fine

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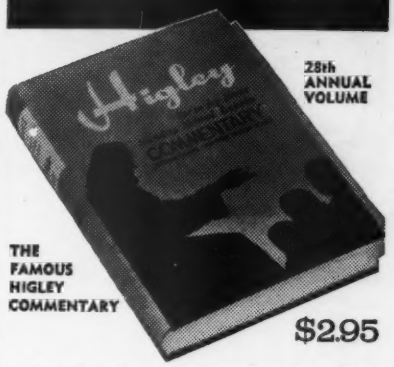

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young people follow the wrong leader and get into serious trouble. Get in the right gang. Follow some good Christian leader, and become one yourself.

You can become a leader for good by reading and obeying God's Word, and allowing no one to persuade you to do wrong. Be kind and pleasant to everyone, but never follow the crowd to do evil. Ask the Lord to guide you to someone you can lead to Christ. Often God will lead you first to someone lonely or neglected. As you start on the glad path of a fisher of men, God will be forming you into a good leader.

Now we will read Micah 4:1-4. The first three verses are just like those we read in Isaiah 2:2-4. By repeating these verses here, God has given special emphasis to this happy future time when Christ shall reign over this earth. Micah 4:4 adds another beautiful detail to the picture. Everyone will be contented and nothing will make them afraid. There have been many political and economic schemes tried in our world to bring about a golden age such as this. They have all failed, but the Prince of Peace will succeed!

More than seven hundred years after Micah gave this prophecy, the angel Gabriel was sent with a message to the virgin Mary. Can you picture Mary alone in her Nazareth home, when suddenly a bright angel stands before her? The angel greets her, but she is troubled because it is so unusual to see an angel, and she does not understand his words. Then the angel speaks again. Read what he says in Luke 1:30-33. And so Mary knew that her Son would be the one of whose glorious Kingdom Micah had spoken so long before!

Note to teachers: Next quarter we will learn the Scripture Catechism card, "God the Holy Spirit." May be obtained from V. D. Gunderson, Ferndale, Wash., 25 cents a dozen postpaid.

FERNDALE, WASH.

For Junior Teachers

By Ruth E. Dow

Learning God's Ways
(Mic. 4:1-5)

WHICH is right? (1) Isaiah was: a farmer or a prince. (2) Isaiah saw the Lord: riding on a chariot or sitting on a throne. (3) The seraphim had: two wings or six wings. (4) The angel made Isaiah's lips clean: with a burning coal or with soap and water. (5) Drinks with alcohol in them are: good for health or bad for health. (6) Hezekiah was asked to surrender: to the king of Assyria or to the king of Egypt. (7) Hezekiah prayed: to God or to his idols. (8) Sennacherib's letter to Hezekiah said: God could not

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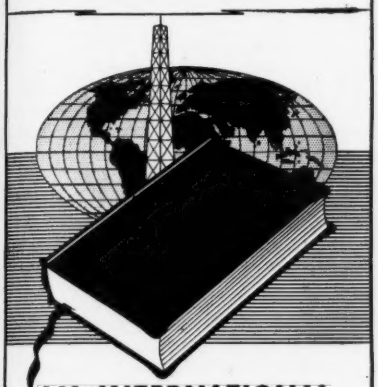

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save them or God would save them. (9) God sent Hezekiah a promise of safety through: Hosea or Isaiah. (10) The Lord saved Jerusalem: by a great storm or by many of the enemy dying. (11) When the Lord comes to earth, He will stay: in Jerusalem or the U.S. (12) He will make: the nations stop fighting or the animals stop eating one another. (Both right!)

Give a verse from Isaiah that has three *holy's* in it (6:3), a verse that has four things to do or not do (1:16, 17), a verse from Hezekiah's prayer (37:16), and a verse that tells about a change from war to peace (2:4). A crown bookmark may be awarded for good work on Isaiah.

Do you know anyone who has been to Palestine, the Holy Land? Why did they go? To see where the Lord Jesus lived? Sometime there will be an even better reason! To see the Lord Jesus Himself! When He comes, can folks in America go to see Him? I want you to meet Micah, and find what he says about that.

Micah was a friend of Isaiah and Hezekiah. (On the flannelboard use the previous figures and add one for Micah, younger than Isaiah.) Micah lived out in the country. Perhaps he lost his farm to some land-grabbers (2:2). Like the other prophets he had plenty to say about sin and punishment (3:8). It may have been Micah's awful warning that made Hezekiah follow God when he became king (read v. 12, and see Jer. 26:19). But later Micah's prophecy came true. Now listen to Micah's words of promise even though the city should be ruined (read Mic. 4:1-4). Does that sound familiar? How true and sure it must be because God has given it to us through two of His prophets! (See Isa. 2:2-5.)

Even though the Lord Jesus is not in Jerusalem yet, let us look the city over. Shall we go by plane? (Picture in the *National Geographic Magazine*, Dec. 1950, p. 735.) What do you think that big open area in the lower corner is? Yes, the Temple. Probably that is the place where the Lord will be, though not in that building. The Bible tells about a wonderful, big, new Temple to be built there (Ezekiel's Temple, Ezek. 40). It was on that hilltop, supposedly on the very rock now inside that building called the Dome of the Rock, that Abraham nearly sacrificed his son Isaac, as a picture-prophecy of God's giving His Son to die in that city.

Let us land, and look at the city (Dec. 1956, pp. 708, 709). See the big dome? Now closer to the Temple (pp. 714, 715). Still closer! (Apr. 1959, pp. 492, 493, 495.) This is a Moslem mosque, not the Jews' Temple! The Jews cannot even come into this holy part of their city! See the ruins, the roadblock! (pp. 511, 514.) The children on the borderline (p. 513) would likely be shot by the guards if they played hide-and-seek in the piles of rubbish! But when the Lord Jesus comes, He will stop the fighting!

Will people go just to see Him? No, to learn! "Come, and let us go up to the mountain of the Lord, . . . and he will teach us of his ways, and we will walk in his paths" (Mic. 4:2, Memory Verse). Until that time we shall come to the Lord's house here and learn from His Book. Wouldn't this verse be a good motto for our Sunday school?

ORONO, MAINE.

For Primary Teachers

By Helen E. Odenwelder

ARLENE and Kathleen are happy twins. You may be certain that their mother and daddy are very fond of them. The four of them have many good times together. One of the things they all enjoy is Sunday afternoon. Daddy always has something special planned for that time. Sometimes he reads them a "Sunday book." No matter how much the twins coax, Sunday afternoon is the only time Daddy will read from that particular book.

"Today," Daddy announced, recently, "we are going to do something brand new. There is a part of my Bible that you probably have never noticed.

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It is the part known as the *concordance.* Not every Bible has a concordance in it. But Mother's does and so does mine. The concordance is not a part of the Bible itself. Rather it is a sort of index of things that are in the Bible. You know that when we want to know on what page a certain hymn appears in our hymnbooks, we look in the index. Often we want to find a particular verse in the Bible. We may know what the verse says, but we do not know where to find it—we do not know the reference. That is why we have a concordance. We look in that and find our verse.

"Sometimes," Daddy continued, "we read a particular verse and we wonder if there is anything else in the Bible that says much the same thing. We do not know that there is such a verse, but by looking in the concordance, we learn whether or not God has recorded the same idea somewhere else."

The twins loved learning new things—especially things that had to do with the Bible. So Kathy exclaimed, "This sounds like fun, Daddy. How do we start?"

Daddy explained, "In Sunday school this morning we learned about a future day when the Lord Jesus Christ will reign here on earth. Then the people of many nations, we learned last week and again this week, shall go to the House of God. They will say that there God will 'teach us of his ways, and we will walk in his paths.' It is true that this is something that is going to happen in the future. But let us look in our Bibles and see if there is anything that tells us that God will teach us His ways today."

"That will be in the concordance, won't it, Daddy?" Arlene asked, eyes shining. "Mother, will you show me how to find it?"

Mother helped Arlene and Daddy helped Kathleeen. They turned way to the back part of the Bible (teacher will demonstrate so that the pupils can early learn how to use the concordance). "We will look under the word *teach,*" Mother explained. "Our verse in Sunday school this morning was Micah 4:2, 'He will teach us of his ways.' We want to find other places where it says something about teaching us of God's way. The word *teach* is there many times. But not always is it talking about God's way."

Kathleen shouted, "I think I found one. It is 1 Samuel 12:23." Both girls hurried to find that verse in their Bibles. They needed a little help from their parents. All four read the verse aloud. Mother explained, "Samuel is telling his people that he will teach them 'the good and the right way.' The good way, of course, is God's way. The right way, is God's way. That was so in the long ago, it is so today, it will be so in the future. Let us see if our concordance will show us another place where it talks of teaching us of God's way."

It was Arlene who squealed delightedly, "There are a lot of them in Psalms!" Together the four looked up each reference and read them aloud. Daddy did the explaining.

"What the Psalmist prayed in Psalm 25:4 is a prayer that should be ours, too: 'Shew me thy ways, O Lord; teach me

This Week's Questions Answered

(The questions are on page 673)

1. The three classes were princes, prophets, and priests.

2. The common motive was the love of money.

3. The Lord would hide His face from them.

4. They would not have a vision and it would be dark over them.

5. They were proclaiming that the Lord was in their midst (Mic. 3:11).

6. They are especially responsible because the people follow their example.

7. The need of the hour is for prophets who are in touch with God.

8. In the Kingdom age when the Lord's authority is recognized throughout the earth.

9. The Lord will then teach the nations His ways.

10. If we would be leaders, we must first learn to obey and to serve humbly.

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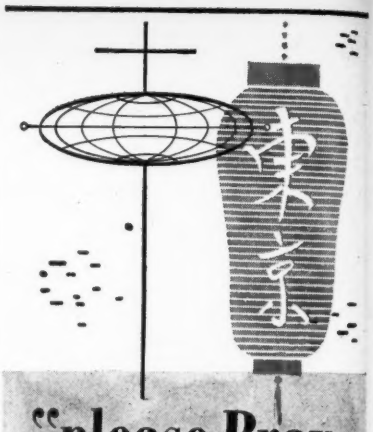

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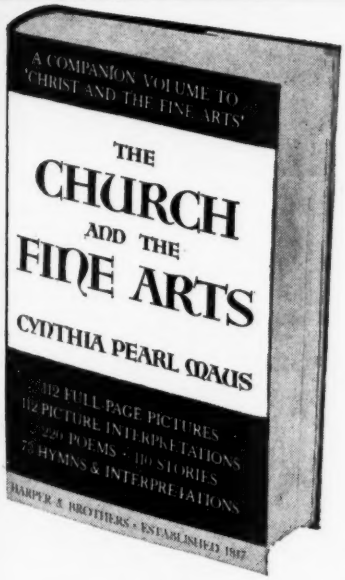

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thy paths.'" (Read and explain also Psa. 25:8; 27:11; 86:11; 32:8.)

"Let us use your concordance a whole lot, Daddy," Kathy begged.

Arlene added, "I am going to pray each day that God will teach me His way."

MILLERSVILLE, PA.

The Young People's Prayer Meeting

By John W. Lane, Jr.

Sunday, September 18

3. The Desire To Win
(1 Cor. 9:24)

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GOOD guidance and instruction and strict discipline are essential, as we have seen in the last two topics on the over-all theme, "What Makes a Winning Team?" However, without the desire to win, defeat is almost inevitable. The athletic team or individual that has that certain something that pushes on beyond the effort reasonably expected, that holds on a little longer than competitors, that strives just a little harder than the others, that admits no surrender, will never be defeated. Games or contests may be lost, but in a very real sense there will be no defeat.

The same spirit carries over into the spiritual realm. God does not call us to be "also-rans." We may not, in one sense, be spiritual giants or great leaders, and He certainly has a place for those with very ordinary gifts and abilities, for there are so many of us in this class. None of us, however, though limited in ability, needs to be defeated and weak and mediocre in the Christian life.

Paul emphasizes in the Scripture chosen for this week's topic the principle that, as followers of Christ, we are to make every effort to run in the Christian race so that we may receive a prize (1 Cor. 9:24). There is something more than the mere satisfaction of being called a Christian.

In a certain youth organization in recent years a vicious philosophy was advanced. It was much the same idea that Lewis Carroll lampoons so effectively in "Through the Looking Glass," when he has Alice question the silly practice of awarding prizes to all the runners in a race. She was bewildered no end when told, "All have run, so all must have a prize." This idea put forth in the youth organization demanded that all teams that entered a contest must be judged on the basis of participation. There must be no competition, no winner, no best team, for that would discourage the others. As a result, the

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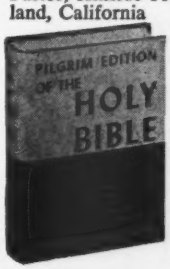

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training that the contest was supposed to develop fell flat, and many of the teams that had previously worked hard and had done outstanding jobs were discouraged to the point of refusing to enter the next contest, saying, "What is the use. If everybody gets the same award merely for entering, why should we work?"

Whether or not this was a commendable attitude is not the point. The obvious result of such mistaken philosophy is the very opposite of that which was intended. All life is, in one sense, a competition. The young man or young woman finds that hard work and the desire to win pays off in school in larger opportunities for education and training. When he or she enters the business world, this principle is immediately encountered, and he or she soon discovers that the world does not wait for the also-rans and the triflers.

Just so in the Christian life. The prize of knowing Christ better and winning His approval for higher service and greater usefulness comes only to those who are willing to yield to Him all that they have and are, and to run perseveringly and faithfully and according to the rules. Our part is to desire with all our hearts and work with all our strength to achieve that for which Christ has laid hold upon us (Phil. 3:12). Only that will bring the fullest joy and satisfaction in this life, and only that will merit His "well done" that will open the door that we may enter into the fulness of His joy in the life to come (Matt. 25:21).

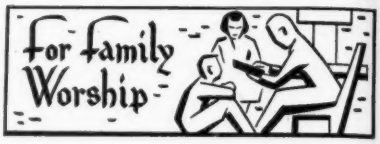
PHILADELPHIA.

Setting the World on Fire

(Continued from page 668)

The sum of the matter is this. Our Lord came to set the world on fire. It is on fire, but not with the Gospel. There is a revival of almost everything but vital Christianity. Some even call it "the post-Christian era." Church building, church membership, church attendance, and church activity flourish, but the kind of Christianity most church members have would not set anything on fire. We live in a Laodicean age, lukewarm at a comfortable seventy-two degrees, but our Lord says, "Be zealous [boiling] and repent." I do not expect the total membership of our churches to catch on fire. Most of the world is under Communism, but all of those millions are not devoted Communists. The world has been set on fire for Communism by a little band, a hard core, completely sold out to Karl Marx and the Devil. The same thing could happen for the Gospel.

When Mr. Moody began his meetings in Scotland, some complained at the slow start. Moody answered by asking, "How do you start a fire?" You do not start a fire with the backlog, you begin with kindling. We have been trying to start a fire with a backlog of unconverted and undedicated church members. We need consecrated kindling wood, men and women who are willing to be available, inflammable, expendable—Christians of the cross, the fire, and the sword.



By Ernest M. Wadsworth, D.D.

Daily Bible Readings on the International Lessons, issued by the International Sunday School Lesson Committee.

September 12 to 18

Mon.—2 Kings 17:6-14. Why Israel Fell.

PRAYER SUGGESTIONS: "Israel did secretly those things that were not right against the Lord their God." Secret sins of Israel blossomed out into open and flagrant iniquities. And for these great sins they were carried into captivity. The fruits of sin appear all the way through the Bible. From Eden to the end of time, what men sow they must reap. Just now we are sowing to the wind, and the warning is that we shall reap the whirlwind. Liquor alone could destroy our nation. Sinful nations all over the earth are showing signs of commotion. Popular uprisings are sure to increase and rob all nations of their peace (see Rev. 6:3, 4). As the good prophets of Israel proclaimed God's truth, let every minister and awakened Christian urgently distribute and teach God's Word. *Pray for Barrington College, Barrington, R. I.*

Tues.—Isaiah 3:6-15.
Leaders Who Mislead.

PRAYER SUGGESTIONS: "O my people, they which lead thee cause thee to err." Our Lord said, "If the blind lead the blind, both shall fall into the ditch" (Matt. 15:14). Without a clean heart and spiritual illumination even gifted ministers are unable to turn men to righteousness and the people of God to ways that please the Lord. The men on the road to Emmaus had to have their hearts warmed and their eyes opened before they could understand the Scriptures and spread the good tidings concerning the risen Saviour. Ministers without the kind of knowledge mentioned in 1 Corinthians 1:17-25, are utterly helpless in leading souls to the Lord, and building up His saints in their most holy faith. Do you have the Hebrews 13:7 kind of preachers in your church? Pray that you may have a good minister of Jesus Christ. *Pray for Hampden Dubose Academy, Zellwood, Fla.*

Wed.—Micah 3.
Judah's Leaders Denounced.

PRAYER SUGGESTIONS: "The prophets that make my people err." God has

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just cause to reprove many preachers in our time. Many seem to have forgotten that they are to do God's work in God's time and way. There is a right spirit for preachers; also for preachers there is a Biblical order. God seems to have had trouble in getting the men who served Him best to give up their wills and take orders from Him. After a great time of testing finally we read that "Moses did as the Lord commanded him" (Lev. 8:4). In David God found a man who would do all His will. Paul the apostle to us Gentiles puts the minister's task in a short sentence: "To me to live is Christ" (Phil. 1:21). Unless ministers let God lead they are sure to mislead. *Pray for Messiah College, Grantham, Pa.*

Thurs.—2 Kings 21:10-15.
Ruin for Judah.

PRAYER SUGGESTIONS: "I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies." The more light we have, the more responsibility we have before God. Under the Law every transgression received a just recompense of reward: but under the Gospel responsibility and recompense, sorer punishments will follow. (Please read Heb. 10:26-31.) Judah had run through many divinely built up barricades before she was brought down under the hands of an angry God. She saw how God had punished the northern kingdom, but went on stubbornly in her sinning. Read the deep warning for all who obey not His Gospel (Rev. 2:16, and Heb. 3:7-19; Jude 5). *Pray for Seattle Pacific College, Seattle.*

Fri.—Matthew 23:27-36. Blind Guides.

PRAYER SUGGESTIONS: "Blind Pharisee" (v. 26). Our Lord knew what was in men. His eyes search all hearts. He knows what we are, what we say and do perfectly. Our account is all added up to the minute. All who dearly love Christ and strive to walk in His ways have their blind spots. The men on the road to Emmaus had eyes but saw not whom they walked with, nor what the prophecies concerning Christ revealed. We whose eyes the Lord has opened may yet need some of the Lord's "eyesalve" (Rev. 3:18). False preachers are dangerous guides. There are many. Their number will increase (2 Tim. 3:1-13). *Pray for Covenant College and Seminary, St. Louis.*

Sat.—Micah 4:1-5.
When God Takes Over.

PRAYER SUGGESTIONS: "It shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it." The Lord here calls attention to the coming Kingdom of the Messiah. It will be above all others in this world. It will be world-wide. It will have the greatest honors, prosperity, and peace the world has ever known. The heroes of faith looked for this Kingdom, and all believers are to pray "Thy kingdom come. Thy will be done in earth, as it is in Heaven." In the meanwhile let us remember that, as Moody once said: "This world is a wrecked vessel, and the Lord wants His people to save all they can before she goes down." Here we labor; over there we rest. *Pray for the Lord to revive His work in your church and community.*

Sat.—Psalm 125.
The Good and Upright.

PRAYER SUGGESTIONS: "Do good, O Lord, unto those that be good, and to them that are upright in their hearts." The Lord has a great deal to say in His Word about one's inner and outward life. In fact, as He says to His Churches, He "searches" the heart (Rev. 2:23). And He does good to them that are good, and with the upright He shows Himself to be upright by numerous and particular providences. Does the Lord give you His smile? *Pray for the American Bible Society, N. Y.*

Faith is to believe what we do not see, and the reward of this faith is to see what we believe.—St. Augustine.

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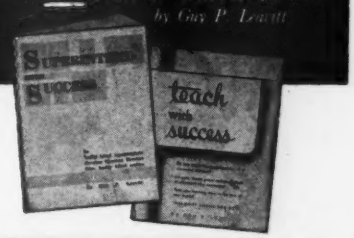

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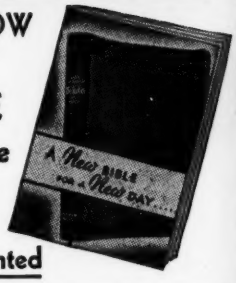

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